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THE CHRISTIAN SYMBOLISM

CAIN was made to wander over all the earth with the mark of his crime upon him. And no man's hand was to be laid against Cain. No justice was to be meted out to him. He was doomed to wander in what would today be called a spiritually insecure universe. This insecurity, so the Genesis story implies, is a more terrible state than one which knows justice. It is primal and deep and cannot be avoided as justice can be avoided. Many a man, as the saying is, has received less than his deserts, and made his peace with the life he leads. But Cain received, in a sense, more. There is no peace for the Cains. In a sense they are bigger than justice and a bigger fate awaits them. The God of their life casts them out and they can only be healed when they return to God—and that partly rests upon God's will, a will that is never turned from love.

Love and Hate

Modern man lives in an insecure universe. It is spiritually so, because he has the capacity to turn spiritual resources against his brother, and slay him. The discovery of the hydrogen bomb is so dependent upon the inner greatness of man that this very greatness is challenged in its meaning. The greatness of man can be seen to be without meaning. The terrible contradiction can be found that in inner discipline, truth, and the service of ideals seemingly higher than himself, man can find his deepest evil, as he does in all that is meant in the construction of the bomb. He can cast himself out from the presence of God by the contemplated murder of his brother, in the dreadful way that Cain slew his brother, the way of involved hatred and love. For Cain's crime would not have been the crime it was unless love were involved as well. There is plenty of love in humanity, but at the moment it has resolved itself into the hydrogen bomb. And what major difference is there in that than the act which killed Abel? After all, possessing the instrument designed to kill your brother, and designed for that alone, is very near the intention of the act.

Not the end of the story

No wonder modern man is in the place of Cain, spiritually cast out, because he knows no way of living without his crime, and the mark it lays upon him. Let there be no doubt. Everyone knows the mark of the possession of the bomb—and in this no nation differs from any other, in intention if not in fact—and everyone feels it.

But this is not the end of the story, and it may be taken up in the second chapter of the book of Acts. It is just as well to use this symbolism because mankind—and in this particular Christian mankind—has lived through it again and again. It is just as well to learn from the wisdom and triumph of the past; for mankind's experience is buried deep there; and it is just as well to return to it.

A handful of men made a stir in Jerusalem. Who were they? No one knew at the time. Who had heard of them? Certainly not the great ones ruling the earth in Rome. For indeed, for those great ones, where was Jerusalem—let alone a few fishermen and oddities preaching in it? Today it is known that if God acts in this world, as well as speaks—and this is the faith of those who "profess and call themselves Christians"—he was literally acting through unknown men. All that preceded that particular occasion may be left out of this reflection, although it is its background and means of interpretation. But it need not be brought in to ask questions of a small number of men acting in a universe that was secure for them, because as they believed they were acting literally within the action of God.

That symbolism can be brought from the past to today. It may not be that the handful of surgeons who went to operate in the hospitals of Russia believed that they were acting in the action of God. Apparently they had known one another "as a team" for seven years. No one knows publicly what "as a team" they believed, and it is unnecessary to know. But if the action of God means enabling men to live in a spiritually secure universe then many will wish to interpret their act in that manner. A faint healing of the mark of Cain was made. He was no longer Cain because he was finding his way through a handful of men into the presence of God.

The team has returned. Apparently it will resume its work with Russian brothers. Who are the team? Have they ever been heard of? Where is the publicity? The team asks no questions and have need of none because they are engaged upon the act of salvation.

Living with every human situation today there is such a team. The men of Pentecost, and their acts, are always present in the human spirit. In little groups, in ones and twos, unknown save in their works they are engaged upon their task of salvation. It can never be more than a faith, but a faith that cries aloud with its truth, that these groups, these living realisations of the unquestioning ideal within the sham real, are assuredly making the universe man's home.

Pentecost heals the mark of Cain. Some day it may be healed for ever.

THE WORK OF CHARLES NEIL

BODY, MIND AND SPIRIT

By Robert Tayler

MANY religious people seem so obsessed with "Pie in the sky when you die" that they have lost hope of abundance and enjoyment in this present life. "I'm but a stranger here, Heaven is my home," seems to be their theme song. It is strange how this point of view, so contrary to the life and teaching of Jesus, is prevalent among Christian people today. To think of body, mind and spirit as in separate compartments is as old-fashioned as it is harmful. If spiritual exercises cannot improve bodily health and mental fitness, there is something wrong with those exercises.

In these days of stress and strain and apathy towards religion, more and more people need psychiatric treatment. To fail to realise that religion has a vital part to play in the curative treatment is to prejudice the treatment from the beginning. This claim is not a startlingly modern one. Dr. Carl Gustav Jung, the great Swiss psychologist stated categorically: "During the past thirty years, people from all the civilised countries of the world have consulted me. Among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook." Does it surprise us that when the Department of Psychiatry at Leeds University questioned a number of people who, owing to congestion at the Clinic, had been awaiting treatment for some time, it was found that of those who had recovered, half had moved towards a religious faith. Such a tendency was entirely absent from those who had not improved.

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Psychosomatic medicine is increasingly claiming the attention of doctors. It is to be regretted that the Church has shown all too little interest in this fascinating subject. The greatest progress will be made in this field only when ministers and doctors co-operate. To reject the devoted skill of doctors would be to fall into the error of the Christian Scientist position; but to belittle the contribution of religion in bringing a sick personality to a condition of all-round health is equally disastrous.

In this field the remarkable contribution of Charles Neil may become recognised increasingly as of pioneer value. His sudden death in the Summer of 1958 at the very height of his influence left a serious gap in the ranks of those who have realised the modern importance of psychosomatic methods.

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It is difficult to describe Charles Neil's teaching and methods in a few words. His was a complete philosophy of life. His object was to teach his pupils to go about their daily lives with greater ease and less stress, physically as well as psychologically. He believed that many disorders were either due to, or aggravated by, poor posture mal-co-ordinated movement and undue tension. He did not suggest for one moment that his tuition could supplant the treatment given by the doctor in cases of illness, but his work was regarded by many medical men as supplementary to theirs. In many cases he brought new hope to sufferers who had lost hope of effective recovery. Among his famous pupils (not patients?) was David Ben-Gurion, Israel's Prime Minister, who suffered for many years from lumbago. Charles Neil taught him to carry himself correctly, sit correctly, use his muscles without undue tension and adopt an attitude to life free from worry and stress. Speaking to Randolph Churchill on July 20th, 1958, Ben-Gurion declared that he was not only entirely free from lumbago, but also of a troublesome habit of clearing his throat when he was speaking in the Knesset (Jewish Parliament). At the age of seventy-three he had found that his memory had greatly improved.

Pupils were taught to become conscious of faults in posture and tension, and to find true poise and relaxation. Periods of relaxation daily were an essential part of the method. The present writer, who was a grateful pupil of Mr. Neil, works at his desk five days a week, but manages to set apart times of relaxation to great benefit. At four o'clock in the afternoon he retires to his room, lies on the carpeted floor with a small parcel of blanket under his head, and for about ten minutes systematically relaxes the various muscles of the body. No physical jerks are indulged in; Charles Neil was rightly suspicious of that overrated activity. In a matter of moments the body and mind feel relaxed, and because of the inter-relation of body, mind and spirit, it is easy to forget the day's responsibilities and challenges and pray easily and peacefully. The physical and mental relaxation induces spiritual peace. One is able to be still and know God.

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It is certain that undue tension is not merely a physical phenomenon. It is a symptom of a more deep-seated malady. A body controlled and used by a calm though active mind and a spirit filled with the peace of God is not subject to aching tension. Worry and psychological and spiritual maladjustment bring physical strain and maladjustment. A frightened and mal-adjusted person may not flee in a physical sense from a situation in life that he feels to be too much for him, but his mind may seek retreat and the very muscles of his body may be tensed as though the body is poised for flight. No wonder physical disorders appear that cannot be diagnosed, or indeed, permanently cured while the present lack of understanding remains.

These psychosomatic considerations present a challenge and an opportunity to the Church of the future. Some radical changes in the Church's Services and general activities may be found necessary in order to cope with modern needs. Shall the Church become a re-education centre for the study of posture and muscular and nervous tension? That, of course, would not be the Church's main function, and such practical teaching would require adequate training on the part of those who conducted classes. There is nothing difficult or impossible about this. Churches have for a long time offered to children activities involving drill and physical jerks.

The great contribution that the Church can make to the spiritual, mental and physical health of men and women and boys and girls is to engender a faith in God and communion with Him that will bring happiness, trust and confidence, with a complete absence of fear and stress.

The best contribution that one can make to the healing of a sick and bewildered brother is to convince him that GOD LOVES HIM. If he surrenders to that great never-changing divine love, he begins to release, for his succour and healing, those amazing and powerful healing powers that belong to God and because of God's love for him are available for his resuscitation when faith at last opens the door that has been closed so long.

TWO BOOKS BY "INQUIRER" READERS

In his seventies, Mr. R. H. Mottram is still writing his one book a year, probably more. His new novel (*Young Man's Fancies*, by R. H. Mottram. Hutchinson, 15/-) is as vivid a contrast with most contemporary fiction as could be imagined. It is a story of youth, particularly one youth, in love some thirty or more years ago. Mr. Mottram writes from his own standards and humanities and those readers who enjoy his novels, and the reflections he has put into his books, will enjoy this book.

Another *Inquirer* reader has edited a real life diary kept by a young boy about the same period. (*Hilda, The Diary of a Schoolboy*, Edited by Spencer Martindale. Neville Spearman, 15/-). It records the moving story of schoolboy and schoolgirl love. The editing has heightened the beauty and extended the poignancy of the story, but the simple facts remain, and they are deeper and stranger than fiction.

THE SEARCH FOR MEANING

I. THE DIRECTION

By Frank O. Holmes

(Minister of the First Unitarian Church, Oklahoma City, Oklahoma)

MOST of us are grateful to the Existentialist writers who have compelled us to take account of the violence, tyranny and frustration experienced by human beings during the past fifty years. With these writers we recognise the limitations of our knowledge and judgment. We have to act in life without ever knowing the full origin of our impulses and desires, or the final consequences of our choices. We acknowledge that the Existentialists by their often bitter resistance to life as they have experienced it, have indicated where the search for meaning must sometimes begin : with the unwillingness of the spirit to be content with ugliness and injustice.

And yet, protest alone is not enough. There is an affirmative value for the sake of which the spirit makes its protest. And it is as you and I recognise that affirmative value, and respond to life in its terms, that we begin to apprehend meaning. In other words, there is always a choice, a decision, which we have to make. We cannot look " just anywhere " and expect meaning to come. No, if we concentrate upon the irrational, we shall find irrationality. If we insist upon giving our attention to what is without meaning, then what we apprehend will be meaninglessness. If we challenge or defy the universe, if we look at what is worst and say, " Show me the meaning that is here ! " no answer will come ; we shall be left quite alone with our bitterness and emptiness.

And here, it seems to me, is where a great deal of our literature today fails us. Of course, literature cannot ignore disease or violence or evil, but its attention upon these should be secondary ; the primary attention of great literature is always upon that affirmative good, that health and hope, which the spirit seeks to bring out of life's mingled circumstances.

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When I read Camus' *The Stranger* I found myself increasingly irritated by the book's distorted, unfair interpretation of life. This character in the book, who feels no grief at his mother's death, who is not interested in his neighbours, who is never able to say to any woman that he loves her, over whom, even when he is pointing a loaded revolver at the Arab, there occurs the thought that

> One might fire, or not fire—it would come to absolutely the same thing

—this seemed to me a completely unconvincing picture of a person. In something like disgust I threw the book aside. I said to myself : " Human beings are not like this. They do not act in this way." To try, by reading about a psychopath, to lay hold upon the nature of life, is as though one should descend into a deep cellar and look through some grime-covered basement window when one's intention is to see the flowers in a garden. There is, of course, a necessity for physicians to deal with disease, and for social workers to be informed, for example, about prostitution—for all of us to know something about alcoholism, and the dangers of political tyranny and nuclear war. However, our concern is not for these things, but away from them. The physician is intent upon healing the person who is ill, upon restoring him to health. The social worker is eager to assist the prostitute to make something better of herself. The member of Alcoholics Anonymous seeks to assist his friend to achieve release from the power of alcohol.

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There is a dangerous tendency among us—not peculiar to our time, but because we have greater freedom today it has greater power among us—I mean, the tendency toward morbidity ; the giving of an entirely exaggerated attention to what is diseased, ugly or destructive. If we should let this trend go far enough, it could destroy us and our society—face us with a world in the end without meaning at all, because morbidity points not to life but to death.

Dr. L. P. Jacks years ago asked the question, " How shall we think about evil ? " And then with all the earnestness at his command, he answered, " We must think of it as evil." That is, we must think of evil, and always deal with it, in contrast with that good, that health, which it contradicts, and with which we are seeking to displace it.

It is in terms of that health and good that life speaks to us of meaning. And it is the responsibility of the great artist, writer, or poet, to make vivid to us these affirmative values and hopes. As William Faulkner himself said in his address accepting the Nobel Literature Prize,

> It is the poet's, the writer's privilege to help man endure by lifting his heart, by reminding him of the courage and honour and hope and pride and compassion and pity and sacrifice which have been the glory of his past.

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Professor Whitehead in one of his books suggests that one of our most important powers is exactly that of choosing to what we shall give our attention. Life, we may say, offers us two ways : the way to meaning and the way to meaninglessness. It is for us to choose the way which leads to meaning.

Here is one indication of the greatness of the New Testament. Jesus called men *away* from evil, but even more *toward* the good. He undertook the most difficult of all imaginative tasks : that of describing the good life, and giving it fascination and persuasiveness. It is comparatively easy to describe evil, and to make it morbidly fascinating. Evil is vividly concrete. We have known it intimately and often. It is much more difficult in any adequate way to suggest the appeal of that goodness which has not yet been realized by us, which always reaches beyond us. That is what Jesus did. The Beautitudes and Parables are descriptions of that kind of person who looks upon life as opportunity, and who therefore has his hold upon life's meaning.

> *Blessed are the poor in spirit : for theirs is the kingdom of heaven.*
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> *Blessed are they that mourn : for they shall be comforted.*
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> *Blessed are they that hunger and thirst after righteousness : for they shall be filled.*

You will remember that Socrates, too, was always trying in his conversations to define more adequately the meaning of virtue, of courage, of nobility. And so, in Dante's *Divine Comedy*, we are fascinated by his *Inferno*. However the poet reaches his greatest height not in the *Inferno*, but in the *Paradiso* where he moves us with his magnificent description of the beauty and blessedness of Heaven, and the glory of the Beatific Vision.

This, again, is only a beginning. But we are at least headed in the direction in which there is meaning. If we have the courage and wisdom to hold to that direction, we can hope that little by little an increasing apprehension of meaning will come. Even much that is now in darkness will be illumined for us.

Women's League.—The Sheffield District met for their rally at Doncaster Free Christian Church on Tuesday, May 12th, 1959. Mrs. Whitaker, President, took the Chair.

The Central Committee representative, Mrs. Dawes of Fulwood, gave a very full report of the meeting she attended in London on February 12th, and also of the Annual Meeting at which she was our delegate in Leeds in April.

Mrs. F. T. Wood of Upper Chapel, who, as proxy, recently attended a Sheffield Standing Conference meeting, revealed in a comprehensive report how wide and keen is the interest taken by Women's Organizations in the city, in matters bearing upon the welfare of all its citizens.

The meeting assembled in the Church for the service which was a fitting climax to a most helpful and enjoyable District Meeting. In the course of her address, Miss Margaret Stevenson, the National President, described her visit to America last August.

A TIME FOR PATIENCE

By Charles Easton

THE Western world is ever ready to applaud the man who is determined to get things done. On a town council or a public body, impatience with the status quo is a sure way to the top of the popularity poll. We owe much to such men and women who broke through the vested interests of the nineteenth century to set up for us the framework of what we call our twentieth century security. Every so often a society that has settled on its lees needs and finds those whose importunity batters a way through convention and opens the way for progress. Put to wise use, this social impatience is a swift flame burning up the dead wood of tradition. Left to smoulder when its work is done, it throws out a disgruntled haze which obscures the nature of what yet remains to be accomplished.

It may well be that our society has now reached that danger point. The burst of impatient reconstruction has slowed down, and it is time to take stock of our achievement. It is plain to everyone that the works of reform have taken us but part of the way to the realisation of our ideals. We have built housing estates, but not enough happy families. There are fine new factories but too many unstable workmen. We have well equipped schools but boys and girls often seem ill-equipped to meet the difficulties of adolescence. There is a health service, but few are willing strictly to observe the laws of health. The nations meet, but unity has yet to be established. We have made much progress, but the time has come to consolidate our advance. There is a time for impatience and a time for patience. The time for patience is now.

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Patience is not a popular virtue. There is emotional satisfaction in impatience, even though it be no more than the slamming of a door. Social reform may call for endurance and self-sacrifice, but at the same time it satisfies one side of our human nature. Carrying banners or signing petitions, we are full of easy emotions when we are fighting against odds. The practice of patience offers no such rewards. Every ounce of natural energy goes on keeping our mind on the job, and fulfilling its demands. Lacking observable results, we get no spur from achievement. Yet the needs of our time can only be fulfilled by those who have developed within themselves a fund a patience. Without their faithfulness, even the walls which impatience has reared will fall away from lack of substance. The times are too urgent to excuse anyone on the popular and airy ground of "Oh, I'm afraid I'm not the patient type". None of us was patient in the cradle. Patience is an achievement of mature living.

To learn patience we must accustom ourselves to enjoying the work we do for its own sake. The Gita has it, "You have the right to work, but for the work's sake only. You have no right to the fruits of work". Or there is the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give glory". We may use whichever philosophy best suits us, but to be patient in building spiritual value into the fabric of our welfare world, we must concentrate on the work we do and its part in the life of God.

It helps us to work patiently if we try to stop thinking of ourselves and what we are hoping to achieve, and look instead, with wonder, at the activity of God's great world. As we offer our daily quota to Life, we must join ourselves in thought with all the many others who also work, according to their calling, for the enrichment of life. We shall come to know ourselves one with all creation in all its patience: with the earthworm and its mound of broken soil, with the bee and its sip of nectar, with the song of the bird, and the perfume of a flower. As the Quaker Thomas Kelly has it in his "Testament of Devotion": "It is not we alone who are at work in the world, frantically finishing a work to be offered to God . . . . The Cosmic Patience becomes in part, our patience, for after all, God is at work in the world".

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Patience grows with our increasing confidence that God is the beginning and the end of the life in which we have our part. If we believe that the only ultimately important work in life is the building-up of spirit, then our patience to do God's work will never fail. Teaching class after class of children the same lessons will be our increasing attempt to add to the spiritual heritage of life. To live year after year a clean and honest working life will be a contribution to the spirit of the community. To preserve love and fellowship with our neighbours, white and coloured, will be a work of patience that enshrines the spirit of God.

Patience is the willingness to work in God's world and let the development of the human spirit take its own time, which is God's time. Patience does not watch the clock or measure achievement by the calendar. Patience is aware of Eternity. Through the patience of many, society will one day win its soul.

THE STORY OF UNITARIANISM

I. EBB AND FLOW

By Principal Kenworthy

LOOKING back over the story of Unitarianism in this country one is met by the fact (there is, of course, nothing unusual in this) of a period of growth and development, followed by a period of decline and retrogression, to be followed again by fresh growth and expansion. Such, broadly speaking, was the course of events in the nineteenth century. The first twenty-five to thirty years of the century marked a period of rising optimism and fairly rapid growth. It was then that the Arianism of the eighteenth century finally gave place to a Unitarian Christianity, which was largely biblical in character but which, at the same time, was aggressive and missionary-minded. It was the period when the movement began to organise itself and to achieve a more clear and definite scheme of religious teaching. It was led by such men as Thomas Belsham and organised in societies to protect or propagate the Unitarian faith—the Unitarian Book Society, founded 1791; the Unitarian Fund, founded 1806, the aim of whose famous itinerant missionary, Richard Wright, was to spread Unitarianism through the length and breadth of the country, from Land's End to John o'Groats, and the Civil Rights Association, founded in 1819.

These were finally amalgamated and their identities merged in the British and Foreign Unitarian Association of 1825, which for a time filled the denomination with a new spirit. Feeble churches were revived, new ones planted, and the production of Unitarian literature was greatly multiplied. Such progress did the movement make at this time that there were those who thought it might in time become the dominant faith in the country.

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But this period of expansion was followed by a period of decline and, as we know, of great danger. For over a decade, from 1833 when the litigation concerning the Lady Hewley Charity was begun, to 1844, when the Dissenters' Chapels Bill was passed, the movement stagnated. The loss of the Wolverhampton Chapel, the removal of the Unitarians from the Lady Hewley Trust and the consequent loss of support for our churches from that Fund, the fear that nearly two hundred of the ancient meeting houses which had become Unitarian in theology would also be lost, had an effect depressing in the extreme. Buildings were neglected and congregations were dispirited, gradually growing smaller; in the country districts a considerable number of them became extinct.

In this connection, one should not overlook the work of the British and Foreign Unitarian Association; had it not been for the support given by the Association many more would also have died out. It is true, of course, that in some cases the support only lengthened the period of decay. The lowest point of the depression seems to have been reached about 1850. Gradually recovery came, and the third quarter of the nineteenth century saw what was perhaps the most marked period of revival and expansion in the whole of our history. Between

the years 1850 and 1875 more than sixty chapels were rebuilt or entirely renovated, while thirty-one congregations, which still exist, were founded in the same period, i.e., at the rate of more than one a year.

When one seeks to discover causes for this renewal of life, one springs immediately to mind—the liberating effect of the Dissenters' Chapels Act. Certainly that Act removed a paralysing fear, that the ancient meeting houses which had become Unitarian would be lost to the movement. On the other hand, the struggle for the Act had discouraged doctrinal propaganda; men were afraid of clear and definite teaching lest it should become dogmatic and imperil the principle of freedom on which the claim to possession of the old meeting houses mainly rested. One result of this attitude may be noted in a report of the Rev. Hugh Hutton to the British and Foreign Unitarian Association. In 1852 Hutton was appointed the Association's Home Agent and Missionary (as he was called); he held the office for four years during which he visited many parts of the country. He described one bar to progress as "the avowed disinclination of a large number of the better educated and more wealthy members of our churches to give any part of their sympathy or support to efforts aiming at the diffusion of a knowledge of our religious principles in a *doctrinal* form or under the *Unitarian* name; this difficulty has met me (he said) in various forms during the whole progress of my missionary work." So the effect of the Dissenters' Chapels Act was only partially liberating; some still felt averse to zeal and enthusiasm or clear doctrinal teaching. But where men were missionary-minded, the Act had removed any forbidding bar to progress.

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There was, in fact, a crystallisation of Unitarian thought at this period. The old Biblical Unitarianism, which accepted miracles and rested on an external revelation and rejected creeds only because they were unscriptural, had gone. The teaching of Channing, Parker, Thom and Martineau had been assimilated, or very largely. It was possible to present a coherent gospel clearly distinguished from orthodoxy. But one cause of the movement forward was the opportunity presented by a growing population and the development of new urban areas. There were those who felt strongly that in the manufacturing towns there was a fruitful field of labour and that a response would be made to a vigorous presentation of a rational and undogmatic religion. Typical of those who were ready to make use of this opportunity was Dr. John Relly Beard, the first Principal of the Unitarian Home Missionary Board. "We go forth (he said on one occasion) as avowed Unitarians, hoping with the blessing of God, to found, restore and replenish Unitarian churches." This opportunity of propagating Unitarianism was particularly open in the North of England. It may be noted that of the 31 congregations I have mentioned as being founded in the period 1870–75, 23 lay north of the Trent.

The new spirit that animated Unitarianism a century ago was given practical expression in several directions in 1858. It was not mere coincidence but the working of a common spirit that led to the establishment in one year of several societies that were all missionary in aim and character. It has been stated that the vital impulse came from action taken by the Provincial Assembly of Lancashire and Cheshire at its annual meeting held at Chester on the 30th June, 1859. It was then decided to constitute a Missionary Branch of the Assembly. Its objects were to support and strengthen the churches in connection with the Assembly, to establish new ones, and "to extend the influence of Religious teaching and of Practical Religion throughout the more neglected parts of the Province". As an aid to more effective work it was determined that co-operation should be sought with societies, churches and District Associations of Churches in connection with the Assembly. In view of the fact that an association of churches for missionary purposes was moved at Dukinfield in February, 1859, four months before the Assembly's decision, it might be though that the East Cheshire Churches had some historical priority in this matter.

Actually, what happened appears to be as follows: the original idea of a plan for extended missionary action came from a layman, H. A. Bright, of Liverpool. He communicated it to the Provincial Assembly Committee in April, 1858. It was then referred for action to a Special Committee at the Annual Meeting at Dukinfield in June of that year. It was not until a year later that the Assembly was moved to take action. Committees, like the mills of God, grind slowly—and sometimes, as in this case, surely. Nevertheless, the delay seems to have been somewhat irksome to the Rev. John Gordon. He was minister at Dukinfield when the Assembly met there in June, 1858. He must have been aware of what was in the wind, and he got things moving before the Assembly's resolution of June, 1859. A Meeting was called at his house on February 22nd, 1859, and there the East Cheshire Missionary Association was founded. However, even though the East Cheshire acted before the Assembly's resolution, we must credit the latter body with being the true fount of inspiration. Before the end of the year there were several missionary associations in being. First came the East Cheshire Missionary Association. Then, later in the year, after the Assembly's resolution, came the Manchester District Association, and also the East Lancashire Unitarian Mission, the North Midland Unitarian Mission, an association of the West Riding of Yorkshire, and one or two others. The Liverpool District Missionary Association was started in the following year, Liverpool being a little behind the rest of Lancashire, although the idea had started there. There had, of course, been associations of churches before this time—but they were not missionary in character. All the associations I have mentioned were formed not only to strengthen existing churches, but definitely to go out and found new ones—as the Provincial Assembly Committee said, in the more neglected parts.

(To be continued)

BOOK REVIEW

IT is doubtful if ever greater help was bestowed upon mankind (outside the higher truths of the higher religions) than the pioneer discoveries of Freud. They and all that has flowed from them are so much inserted now in art, literature, healing, and social good that the origin of them, and the massive effort of the human spirit that went to their creation, is almost forgotten or taken for granted.

Yet for all his greatness, Freud is a forbidding man. He could never really get outside the prison of thinking of the human body as a kind of machine, which could be put right by examining the works; even if the works were hidden by taboo and all sorts of personality illusions. Consequently religion, which implies ultimate sources of experience outside the human body, did not exist for him, or existed as a kind of diseased state in the personality.

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All this of course, has been corrected in one way or another by many psychologists since Freud, and Dr. Alan Guirdham in his own individual way in his new book (*Christ and Freud*, by Arthur Guirdham. Allen and Unwin, 21/-) gives himself to the same job. It is an exhilarating book. Dr. Guirdham lays about him with good purpose against organised Christianity, but, as it were, from the position of Christ. "If civilisation continues" (in how many books does that "if" occur today, and one may well wonder what religion and psychology really have to say about that?) "future Western religion will not be based so predominantly on so-called theological truths but on truths of feeling and actual experience". That is the point of view of the religious psychologist and it is one that those who are in organised religion but not of it (as Dr. Guirdham) may ponder. Dr. Guirdham, for instance, has precious little respect for an ethical religion as such. The command "be good" can be as destructive as other theological commands without the soul-revealing power of feeling.

The author has his foibles. One of them is the Welfare State. But even these are exhilarating and provoke a reaction of a healthy kind. Altogether a vivid and releasing book.

I'm a world problem you can help now...

Hunger and sickness cannot wait for the world solutions refugees need. Someone must come to the rescue *quickly* to save the undernourished children and to rescue those who need help in places like Algeria and the Near East, Hong Kong and Korea.

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Suggestions for people of goodwill

1. 10/- provides 40 good meals for orphans.
2. Make a special effort to raise funds which will enable us to re-settle a "hard core" refugee family in a new life.
3. Send any good discarded clothing to: *Inquirer Relief, Oxfam, c/o Davies Turner & Co., 90a Bourne Street, London, S.W.1.*

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Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Pretender

Sir: Those who follow a Pretender do not consider that he is a Pretender but a rightful King and that faith invariably inspires them with a great loyalty and enthusiasm for his Cause, which may well take them on to victory.

The mid-Victorian Unitarians whom it is now the fashion to belittle, never considered that they were Pretenders. They believed that they were the true Christians. That "orthodoxy" did not recognise their claim did not disconcert them in the slightest and many of us remember grand old men who lived and died in the certain assurance that it was only a matter of time till all the Churches became Unitarian.

Today the Faith and the assurance that inspired those happy warriors is departed. None can dispute that they had the psychology and morale that makes for victory but it appears that they were simple souls and did not realise that Christianity in any shape or form, their own included, would never do for the "one world" that was coming and that a wider perspective was needed. Wherefore their spiritual descendants have gone off in a quest for the good in all religions or the religion behind the religions or a religion without God and not having found it so far have come to the conclusion that if a committee were formed composed of individuals who have not been able to find the New Faith individually they might however it out collectively. It will then be circulated to Greytown and Oldtown and through the humble members of those and similar congregations may not comprehend it and the orthodox around them may still attend their usual Churches and the uninterested attend none, they will be ready for when the hosts of airborne tourists arrive from the non-Christian world though whether they will be enamoured with the New Unitarianism, any more than the natives, is very doubtful.

Since space is limited may I ask is there not something to be said for admitting once and for all that we hold that there is good in all religions and in humanism, which is wherein we differ from "orthodoxy", but otherwise taking the line that in Christianity lies the hope of the world and that we stand for the essence of it?

Six points are far too many. There used to be five. They could be reduced to one. "We believe in the Leadership of Jesus Christ".

It would be a case of nailing the old flag to the mast with its legend so clear that all could see it. People could call us Pretenders if they wished but we should not feel that we were. We should cease wandering in the wilderness and the old spirit of loyalty and enthusiasm would return, and many might join with us when they saw that we knew what we stood for and had taken one clear road that led somewhere instead of wandering round in quest for a better one in vain.

Belfast. Yours, A. L. Agnew

"Religion and Television"

Sir: Your fine and much needed editorial of May 16th, protest against the inanities of Religious Television, must have been read with gratitude by many other Christian Modernists besides myself. We were given a typical illustration of the whole situation to which you refer on Sunday evening, May 10, in the I.T.V. programme "About Religion". Three eminent Free Church Ministers—a Presbyterian, a Methodist, and a Congregationalist—were questioned—and well questioned—by an agnostic on the subject of "The Ascension". The questions boiled down to three—(1) Is the account of "The Ascension" in "Acts" a record *of fact*? (2) If the answer is "No" (the actual answers *seemed* to be every variety of a mystical "No" which might confuse!) then why was the record cast in that form? And (3) If you agree that "The Ascension was a subjective psychological experience why do you refuse to accept a similar explanation of the Resurrection of Jesus but insist upon "the empty tomb", etc.?

In my opinion those three Free Church Divines made a dreadful—in fact a ludicrous—exhibition of themselves. As one viewed in, one shuddered at the terrible harm they were doing to Christianity—to genuine rational Christianity. If there had been on that panel an accredited representative of Unitarian opinion—a convinced Christian Modernist—how *different* that result would have been—*light*, in place of what we got—a chilly murkiness—a theological tangle!

Worthing Yours, Malcolm Rutt

The Resurrection

Sir: I am grateful to Mr. Spencer for his comments on my article. But he assumes that Paul was a typical early Christian. It is true that his letters occupy a large space in our New Testament (with his adventures in the book of Acts), and we take for granted that everybody was reading them. But he was an unusual man; most other Christians were less subtle. It was not until later that his letters were collected and put into their present prominent position. Mr. Spencer also assumes that because Paul had an "inner experience" of the risen Christ others had the same. But one reason why Paul claimed an inner experience was that he could not claim anything else; for, unlike the other apostles, he had not been chosen by Jesus in his lifetime. For most early Christians the faith was to "believe on the Lord Jesus Christ", rather than to have a religious experience; the bestowal of the holy spirit was a consequence of faith, not a cause of it.

Mr. Spencer quotes the letter to the Ephesians as expressing Paul's thought about the risen Christ. But many scholars believe that Ephesians was not written by Paul, partly because of this mystical Christology, which is almost that of the Fourth Gospel. So far from the stories of the resurrection and ascension being "a legendary materialisation of what was initially an inner experience", it is more likely that mystical theology was embroidery on an originally matter-of-fact story, which arose out of expectations of a speedy last judgment which was soon disappointed.

Oxford. Yours, H. L. Short

Millhead U.Y.P.L.—A Whitsun Unitarian Carnival held at Kingswood, near Birmingham, was attended by fifty young people from U.Y.P.L. groups in Kingswood, Birmingham, West Bromwich, Walsall, Liverpool, Manchester and Croydon, and a group of Jewish young people. The week-end's programme included a discussion entitled "Religion for Angry Young People," a musical appreciation session, an explanation and demonstration of their faith and service by the young Jews, two youth services conducted by the minister, participation in the Walsall Carnival Procession and Fete, two lively socials and a camp fire and sing song. The occasion proved to be a tremendous experience for all present, and will remain a treasured memory in many young hearts for years to come.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 7, 1959

ABERDEEN, Unitarian Church, Shiress Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street, Meeting House, 11, Rev. J. H. CORAM DAVIES
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
ASHWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ATTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. A. V. HUTCHINGS
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. MCLACHLAN
BERRIS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGHURST, Free Church, High Street, 11, Mr. A. G. TARRANT
BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (June 14) Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wrightly Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. N. KINSMAN
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. R. SHEPHELL PRYS
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOLTON, Wednesday, 3.15, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, No Service
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BALLOCH
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11, Rev. G. RAMSAY JONES
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, 11, Rev. A. H. BRITTEN, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove, Unitarian Church, 11 and 6.30, Rev. REES JONES
CHESTER, The Church of the Great Companion, Hamilton Hill, 3, Mr. JOHN PICKSTON
CHESTERHAM, Stayhill Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. ERNEST H. SHAW, 6.30 Miss C. T. HEATHCOTE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHESTERTON CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Heath Street, 6.30, Supply
CUMBERLAND, Unitarian Church, Hanwinge Street, 11 and 6.30, Mrs. M. R. DICKIN
CUPPERS, Free Christian Church, Wellesley Road, 11, Children's Service 6.30 Rev. J. P. CHALK
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTIER
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DEVIZES, Old Meeting House, 10.45, Mr. M. E. THORNCROFT
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Student
DUDLEY, Adam Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARDMAN
DURHAM, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS
DURLEY, Old Meeting House, Walworthington Street, 11, Rev. NORMAN KIRKHAM, 6.30, Supply
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITBOURN
DUNDEE, Unitarian Church, 71, Commercial Road, 11, Rev. G. D. PRYDE
EASTBOURNE, St. Mark's Church, Castle Terrace, 11, Rev. BRYCE PEMBERTON
EDINBURGH, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAYER-REDDIE
Old Church, High Church, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Hamilton Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GOSPORT, Bury Street, 3, Rev. JAMES M. QUIRK
GREENOCK, Wood Street Church, 11.15, Rev. R. NEVIL CHAMP
HALL CHAPEL, High Barns, 10.45 and 6.30, Rev. G. J. PRYCE
HALIFAX, Northgate End, 10.45, Rev. J. D. EDWARDS
HAMPTON, Free Christian Church, South Terrace, 11, Rev. DENDRICK HILTON, 6.30, Miss MARION HILTON
HASLEMERE, Grove Meeting, Petrow Lane, 11 and 6, Rev. E. A. DAVIES
HASLINGDEN, Worthing Road, 11, Rev. J. MARTIN HALL
HASTINGS, Florence Street, 3.30, Junior Church, 6, Supply
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEYS
KENDAL, Market Place, Unitarian Church, 6.30, Rev. T. M. WORDLEY
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. B. L. GOLLAND, 6.30, Rev. C. GOODALL
LEICESTER, Wellington Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Lord Road Street, 11 and 6.30, Rev. LEONARD MASON
LEWES, Westgate Chapel, 11 and 6.30, Rev. BASIL VOSS
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. ENGWELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. THOMAS
LIVERPOOL, Hunter Free Church, 11, Rev. C. A. PEYS
LIVERPOOL, Renshaw Street, Mill Street, 6.30, Rev. J. KING MUNSON
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY B. BROOKS, 6.30, Mrs. S. R. BOWLES
LIVERPOOL, Hanover Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PEYS
LIVERPOOL, Rose Street, 6.30, Rev. J. H. BROOKS
LIVERPOOL, Old Road, 11 and 6.30, Rev. E. B. SMART
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LEWIS
LONDON, Blackheath Mission and Shooters Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. HARRY RICHARDS
LONDON, Brixton Church, Prince Gardens Terrace, Notting Hill Gate, 11, Rev. GORDON SELLEY, 6.30, Supply
LONDON, Clapton Gate, Upper Lane, 6.30, Rev. DUDLEY RICHARDS
LONDON, Golders Green, Hoop Lane, 11, Miss M. K. GARDE, 6.30, Rev. K. C. TOWLER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. RALPH L. CARLOS
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TOWLER
LONDON, Hoop Road, 11 and 6.30, Rev. T. G. BRIDDEN
LONDON, Kilburn, Upper Sidney, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jessop Gomez
LONDON, Lewisham, Lee Bridge Road, Baxter Green, 6.30, Mr. G. E. PRIESTLY
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. E. H. BURTON
LONDON, Richmond Free Church, Ormond Road, 11, Mr. T. E. KNIGHTON
LONDON, Stanley, West Bute Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. BAKEWELL
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. JOHN KELLY
LYTHAM ST. ANNES (Annesley), Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENDRICK HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45, Mr. K. SAXTON, 6.30, Rev. A. B. DOWNING
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Moston Church, Ferlea, 10.45 and 6.30, Rev. W. HILL WARDLE
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. WM. MCMILLAN
MANCHESTER, Renshaw Street Mission, 6.30, Rev. P. S. GOLDBERG
MANCHESTER, Stand Chapel, Whitefield (June 14), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DOEL
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOZER
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Rev. H. L. SHORT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDERY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OSWESTRY, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. KERRLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNELL
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church 6.30, Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Dr. VERONA M. CONWAY
RINGWOOD, Hants, The Meeting House, 11, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Ashtonson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. S. B. SHEPHERD
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SORELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Student
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6, Mrs. W. J. CARTER
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOCKSBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARMAN
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BARRY SHORT (also 11, First Sunday in the month)
SWANSEA, Portland Free Christian Meeting House, 11, Supply
SWINDON, Swindon Hall Road, 6.30, Rev. P. B. GRIFFEY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KEYES
TORQUAY, Unitarian Church, 10.45 and 6, Rev. ALEC L. FINDON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TUNBRIDGE WELLS, Grosvenor Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WELLINGTON, Memorial Church, Manor Road, 11, Guides Service, 6.30, Rev. E. H. SHAW
WELLS, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WESTON, Phrenogrim, 2.30, Rev. G. W. PARKINSON
WEYMOUTH, Duke Rev. 10.45, Rev. A. B. DOWNING, STOKE, 3, Rev. A. B. DOWNING
YORK, St. Saviourgate Chapel, 6.30 Mr. D. A. GRIFFIN

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CANADA

MONTREAL, Church of the Messiah, Stanbridge Street West and Simpson Street, 11, Rev. ANDREW CORDIER
TORONTO, Free Unitarian Church, 175 St. Clair Avenue West, 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HOVEY

NEW ZEALAND

AUCKLAND, Unitarian Church, Waverley Road, 11 and 7, Mr. W. J. WILSON
WELLINGTON, Service suspended—Enquiries—Mrs. Warrick, Tel. 46-272

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CAPE TOWN, Hout Street, 11, Sunday School: Service, Rev. MAURICE C. BAETEN

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THE INQUIRER

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LIBERAL CHRISTIAN WOMEN ATTEND UNESCO MEETING

The International Union of Liberal Christian Women, through its associate membership of the I.A.R.F. was invited to send delegates to a Seminar arranged by U.N.E.S.C.O. for Women's International Organisations on "Methods and Techniques of Adult Education in Women's International Organisations", from April 5th to 17th, at Twickenham. It was the first Seminar U.N.E.S.C.O. has held for women's organisations only, and a recognition of the importance of the work being done by voluntary international bodies. It was also the first time the Liberal Christian Women had been invited to participate by U.N.E.S.C.O., though the Union has been registered with them for some years.

The Union was represented by the President, Rev. Dr. Cornelia Boer, and the Secretary, Miss M. K. Garry, whose national affiliated society was the Women's League. Dr. Boer was the only woman of the 43 members whose label read "Reverend", and this provoked many queries, and aroused interest in the organisation, which many were meeting for the first time. Twenty-one international women's organisations were represented, a most interesting cross-section of women's interests.

The formal opening on behalf of Her Majesty's Government was by Miss Patricia Hornsby-Smith, and General Sir Ronald Adam, and a message was read from the Director General of U.N.E.S.C.O.

Then we got down to work on a number of lectures followed by discussions. Much of our time was spent in three discussion groups, from which reports were made by members in turn to full sessions. Some group discussion times were left free, and these proved very valuable for pursuit of wider knowledge of each other's difficulties, and exchange of ideas and experiences. Keen interest was shown in the work being carried on in under-developed countries, such as India, Egypt, parts of Africa, and South America, all represented among the delegates. The work done by U.N.E.S.C.O. in spreading information and helping medical, social and economic progress was shown in films as well as lectures.

We participated in a television programme, though questions on nuclear weapons and the use of force to settle differences could only receive a very superficial treatment in the short time of the programme.

Most of our groups in the International Union of Liberal Christian Women are already using modern group methods, and take a keen interest in international problems in the social and economic as well as the religious field.

Our participation in I.A.R.F. conferences has helped to increase our international interests and friendships, and while we were fewer in total membership than some of the organisations represented at Twickenham, we felt we were a live body, and had a real contribution to make to such meetings and to international work.

M.K.G.

A Prayer Used on Whit Sunday

With hopes larger than we can express we look to Thee who art the Spirit of Power and Grace. When all is done and all is thought, when our devices and designs have reached their furthest, and we are left in wonderment at their littleness, insufficiency and contrariness of result, then we recall Thy Universal Power and Eternal Resource, and how, beyond our aid, Thou dost change and renew the patterns of our life. May we sometimes be mindful of the invisible powers interwoven with our fate. May we bethink ourselves of the Spirit's many ways of turning and coming again, and how the whole of the visible world bears the impress of that Spirit's shaping and creative energy. Thereby may we learn to live our lives with a gentle and awed expectancy, knowing not what a day may bring forth, nor how we, and all our present condition, may be transformed and redeemed. So may we live continually in the neighbourhood of Thy Most Holy Power, and, believing where we cannot see, give what we have and are as willing agents of the Divine Surprises of the world.

Will Hayes

Will Hayes was one of the most gifted and original of our ministers this century has known, and how full of those two most lovable qualities of humanity and humour.

Many Unitarians still look back to Jesus; he looked onwards to the world-faith (not that there is any contradiction here), but in his bold advocacy of a wider outlook, and in his fearless reliance on the power of unarmed goodwill, he was in the vanguard of our movement, and it is probable that to a later generation he will seem of larger stature than he did to most of his contemporaries. He wrote much, perhaps too much, but some of his books will live. In "*The Man of Law*", there is one passage which seems peculiarly applicable to his own life and passing:—

> "Look! See! All men seem in a glow of happiness, well satisfied with themselves . . . But me; I am forlorn as one who has no home . . . I droop and am thrown to the waste like a threadbare flag for which no wind will ever blow again . . . Yet a spirit stirs in me as restless as the waves of the ocean. I hear the sounding for the great change. The wind that is east of this world is come. And now I see what others may not see; for I say that I am not forsaken of my Immortal Mother above. In my destination she comes and bends over me. To her only I bow: trusting her now and for ever."

Basil Viney.

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